A DEFENSIVE VINDICATION

OF THE

Publike Liturgy,
Eſtabliſhed Ceremonies,
And ſetled Patrimony,

OF THE

CHURCH OF *ENGLAND*;

Againſt

Such as (putting themſelves to an ill occupation) have unjuſtly impeached, or oppugned them.

By

A peaceable Sonne of the ſame Church, no way addicted to Novelty or innovation.

If any man luſt to be contentious, we have no ſuch cuſtome, neither the Churches of God. 1 *Cor.* 11. 16.

Quare in præciſum vultis magnificare nomen domini? quare duos populos ex uno vultis facere?

Why will you in a ſciſmaticall preciſenes magnifie the Name of God? why will you make two divided nations, or people of one?

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FOr the publike Liturgy of our Church, (which is the first thing I undertake to defend) some there be that except against it, because it is a set prescribed Liturgy, but these men who mislike that any set form of Prayers should be imposed in the publike Service of God, may do well to consider that God himself not onely allowed, but prescribed set forms of Prayer to the Priests of the old Law, teaching them with what form of words they should blesse his people, *Numb.* 6. 23. and deprecate his Judgements, *Ioel* 2. 17. *Hosea* 14. 2. that our blessed Saviour in the new Testament, prescribed a form of prayer to his Apostles, as St. *Iohn* the Baptist, his immediate fore-runner had formerly done to his disciples, *Luke* 11. 2. that the prayer which *Moses* pronounced at the removall, and resting of the Ark was a set form of Prayer, *Numb.* 10. 35, 36. that all the Psalms of *David* are prayers, or praises of God in set

a The best stratageme that Satan hath, who knoweth his kingdome to be no way more shaken then by the publique devoute prayers of Gods Church, is by traducing the form and manner of them to bring them into contempt, and so to shake the force of all mens devotion towards them: from this forge hath proceeded a strange conceit, that to serve God with any set form of Common prayer is superstitious, *Hooker lib. 5. eccles. polit.* § 26.

forms, and words, anſwering the length and number of Muſick notes; that Saint *Paul* often uſed the ſame ſet form of prayer without variation, *Rom.* 1.7. 1 *Cor.* 1.3. 2 *Cor.* 1.2. *Gal.* 1.3. *Epheſ.* 1.2. and it is vain to think that a ſet form of prayer ſhould not be as pleaſing, and acceptable unto God, as that which is varyed, or that God ſhould be ſo delighted with varying of words and phraſes, that when we have the ſame ſuits and requeſts to make unto him dayly: Yet we muſt alter our words and manner of asking, otherwiſe he will be diſpleaſed with our prayers: Surely our Saviour was of another minde, who beſt knew the minde of his heavenly Father, for though he had a better gift in praying than any man in the world, and could have varyed his words better than any other; yet when he had the ſame ſuit to make unto his father, he uſed the ſame words divers times, ſaying once, again, and yet a third time, *Father, if it be poſſible, let this Cup paſſe from me, Matth.* 26.44.

But, ſay theſe men, we cannot pray with the ſpirit, and uſe a ſet Form of Prayer: why not? There are but two acts of the ſpirit about prayer, the one of direction, to direct us how to pray, the other of aſſiſtance, to aſſiſt us in praying; and I hope thoſe that uſe preſcribed ſet Forms of Prayer, do pray by the direction of the ſpirit, as well as thoſe that uſe conceived extemporary prayers, nay, we are bound to beleeve

beleeve that the Spirit of God was rather with the [b] Church, to direct her how to conceive, frame, and pen set Forms of Prayer for the behoof of all her children, than with those, who preferre their sudden undigested prayers, before the excellently conceived, and well digested Prayers, or Collects of the Church.

And for the second, why may not the Spirit of God assist us in praying by set Forms of of Prayer, as well as in reading set Chapters and Lessons, or in singing set Psalms? *Dic Quinti hunc colorem.*

Others there be, who allowing set Forms of Prayer, yet will by no means allow of ours; but therein they shew themselves to be of a different judgement from the glorious Martyrs, and other holy Divines of our Church, who did highly approve of our Communion-book, [c] and were ready to maintain against all opposers, that it was in no thing repugnant, but in all things agreeable to the Word of God.

Archbishop *Cranmer*, [d] offered (so he might have the assistance of *Peter Martyr*, and a few others) to make it evident, and to prove against

[b] *Carolus Magnus*, I am sure was of this belief, who would permit no prayers to be used but those which were allowed by the Church *orationes, quæ ab ecclesia probatæ non sunt rejiciantur Microlog. de eccles. observ. cap. 5. & conc. Carthag. 3.* which decreed, *Can. 23. quascunque sibi preces aliquis describit non iis utatur, nisi prius eas cum instructioribus contulerit*, that what prayers soever a man framed for himself, he should first acquaint those that were wise and learned with them, before he presumed to use them, and the reason is given in the twelfth Canon of the *Milevitan Council*. *Ne forte aliquid contra fidem vel per ignorantiam, vel per minus studium sit compositum.* Least by a sudden extemporall effusion of prayer without good advice, and meditation some expressions might slip from him, either thorough ignorance, or carelessenesse, which were not consonant to the faith of Christs Church, no, *nor bescemeng the awfull Majesty of Almighty God.* [c] As it was then set forth by King *Edw. 6.* [d] *Acts* and *Mon. fol.* 1571.

all gain-sayers, that were of a contrary opinion, *That all things in our Communion-Book, were agreeable to the Word of God, correspondent to that which Christ and his Apostles delivered, and the Primitive Church observed.* [e] *Martin Bucer* being intreated to give his judgement of our Service-Book, resolved upon mature deliberation, that there was nothing therein contained, *which was not taken out of the Word of God, or at least, consonant to Gods Word, being rightly understood, and not misinterpreted.* Bishop *Ridley* in a Letter of his to Dr. *Grindall* (who was afterward Archbishop of *Canterbury*) writeth thus of the Service-book, *The Church of* England *of late, saith he, hath the whole Service, all common and publike Prayers ordained to be said, and heard in the Congregation, framed and fashioned to the true veins of holy Scripture:* And when he understood from Dr. *Grindall*, who was then beyond Sea, how Mr. *Knox* took many cavelling exceptions at our Liturgy, to the great disturbance of the Church there; [f] he wrote back unto him in this milde, yet passionate manner: *Alas that our brother* Knox *cannot bear with our Book of Common-Prayer, in matters against which, although I grant a man of wit and learning may finde to make some colourable exceptions: yet I suppose he cannot soundly by the Word of God, disprove any thing in it.* Bishop *Iewell* in his Apology for the Church of *England*, professeth, [g] *That*

[e] *Librum sacrorum quantum potui per interpretem cognovi, nec quicquam in illis deprehendi quod non sit ex verbo dei id sumptum aut saltem ei non adversetur commode acceptum Buc. inter scrip. Anglic. p. 456.*

[f] The copy of the letter is extant in Dr. *Cowels* brief answer to Mr. *Burges, Reasons p. 69.*

[g] *Iuel. Apol. pro ecclesia. Angl. Accessimus quantum maxime potuimus, ad ecclesiam Apostolorum & veterum Catholicorum Episcoporum & Patrum, nec tantum doctrinam nostram sed etiam Sacramenta, precumque publicarum formam ad eorum ritus & instituta direximus.*

in

in our Doctrine, Discipline, and Service, we come as neer as we could possibly, to the Apostolicall Church, and ancient Catholike Bishops. M. *Dering*, in a book of his called, A spare restraint, makes this challenge to M. *Harding; look, saith*[b] *he, if any line be blameable in our Service, and take hold of your advantage; our Service is good and godly, every tittle grounded upon holy Scripture, and with what face dare you call it darknesse?* Lastly, D. *Taylor* was so in love with the Service-Book, *that he*[i] *used it to his comfort all the time of his imprisonment, and at his Martyrdom, commended it, as the last token of his love, to his dear wife.*

And these men were in that age the Diamonds of the Churches ring, and many of them sealed the truth they held, not onely with danger and exile, but with their blood: Yet now he is but a meanesilly man in repute, that cannot spy much superstition, much Popish trash and idolatry in that godly book, which the holy Martyrs, and best learned men of our Church [k]then living, did highly commend, and approve to be in all things agreeable to the

[b] *Derings answer of Hardings, Epist. to turd. fol.* 5.

[i] *Acts and Mon. fol.* 1385. I might adde to these that at *Frankford*, when some exiles disliked our Service Book, and some of our Church ceremonies, other most reverend persons stood strongly for them, as *Thomas Lever, John Mullins, John Parkhurst, Laurence Humfrey, James Pilkington, Alexander Nowell, James Haddon, Edwin Sands, Edmund Grindall*, &c. who being exiles at *Frankford*, wrote to the like exiles at *Zurich*, perswading them to stand to the death for defence of our Church service and ceremonies, and Master *Fox* was one of them that subscribed to the letter. Discourse of the troubles at *Frankford*, Fol. 16, 17, 22, 23. &c.

[k] And not onely of our Church but some also of forrein Churches, as *Alexander Alesius* (a worthy Scotsman of great account and note) who much commends our Book of Common prayer, and the ordering of our Church according thereunto, calling it *pretiosissimum & divinum saltem*, and he complaineth that any contentious mindes should move any to mislike it, and saith, *that the contention of brethren about this Book comes from the divel*, who failing one way seeks another way to do mischief to the Church. *Præm.* before his translation of the Common-prayer Book in *Script. Anglican. Bucer. fol.* 373 375.

Word.

Word of God, and to the moſt ancient and beſt reformed Liturgyes in all ages.

Polycarps ſpeech ſhall end this point, *O Deus in quæ tempora reſervaſti nos? Oh God, for what times haſt thou reſerved us?* wherein that Service of thine, which hath heretofore had the high approbation, applauſe and commendation of many learned Divines, and glorious Martyrs, is now in every Pariſh almoſt thorowout the Kingdome, neglected, vilified, contemned, as popiſh and ſuperſtitious, by perſons of mean quality, & meaner knowledge. I beſeech thoſe who have power in their hand to redreſſe things amiſſe both in the Church and State, that they would not ſuffer this ſacred Form of Gods Service to be expoſed any longer to the careleſſe neglect, to the proud contempt and ſcorn of newfangled, and miſaffected perſons, whoſe particular exceptions againſt it, or any

[1] Many things our non-conformiſts ſay are amiſſe, many inſtances they give of things in our Common-prayer, not agreeable as they pretend with the Word of God. It hath in their eye too great affinitie with the forme of the Church of *Rome*, it differeth too much from that which Churches elſewhere reformed allow and obſerve; it is not orderly read nor geſtured as beſeemeth; attire diſgraceth it; it requireth nothing to be done which a childe may not lawfully do; it hath a number of ſhort cuts or ſhreddings, which may be better called wiſhes, then prayers, it intermingleth prayings and readings, &c. it is too long, and by that means abridgeth preaching, it appointeth the people to ſay after the Miniſter, it ſpendeth time in ſinging, and in reading the *Pſalms* by courſe from ſide to ſide, it uſeth the Lords-prayer too oft, the Song of *Magnif. Benedictus*, and *Nunc dimittis*, it might very well ſpare, it hath the Letany, Creed of *Athanaſius*, and *Gloria Patri*, which are ſuperfluous, it craveth earthly things too much, ſome things it asketh unſeaſonably, as deliverance from thunder, and tempeſt when no danger is nigh. Some in too diffident manner, as that God would give us that which we for our unworthyneſſe dare not aske. Some which ought not to be deſired, as deliverance from ſudden death, riddance from all adverſity and the extent of ſaving mercy towards all men; all which exceptions *Hooker* anſwereth punctually and fully, and ſo as may give any intelligent and iudicious Reader, abundant ſatiſfaction, *Lib* 5. *p.* 241, 242, *&c.*

paſſage

passage in it, have received full, particular, abundant satisfaction, by the learned pens of *Hooker, Cowell, Hutton, Fisher*, &c.

II Now secondly for the Ceremonies, as they are used in our Church, howsoever some do take offence at them, yet they can give no just offence: for we put no merit, no matter of salvation, no worship of God in them; we use them not for exercises of piety, but onely for [m] order, and decency, according to that generall Church Canon of the Apostles, wherein he prescribes that all things in the Church *be done decently, and in order*, 1 Cor. 14. 40. which Apostolicall Canon being a Canon of Canons, by which all Eccleſiasticall Canons are to be [n] regulated and squared, cals for comelinesse, and order in the Church, and requires that all outward duties of Gods publike worship and service, be performed in the face of the Church, after a decent, comely, and orderly manner.

Comelinesse becomes all actions, but more especially religious actions, and is duely to be observed in all places, but chiefly in the Church, which is *Musaeum the School of comelynesse*, as *Clemens Romanus* calls it, *lib. 8. cap. 31.*

For the Church is Gods House, the place of his speciall presence, and if men be carefull in the presence chamber of an earthly King, to do nothing uncomely, or unbeseeming the respect which they owe to so great a Majesty, much more

[m] These ceremonies are retained for a discipline and order, which (upon iust causes) may be altered and changed, and therefore are not to be esteemed equall with Gods Law: in the Preface before the Book of Common-prayer. Vain then and ignorant is there doubt, that think our ceremonies are imposed as parts of Gods proper worship.

[n] *Regula est, ad quam omnia quae ad externam politiam spectant, exigere convenit. Calv. in Lec.*

more ought we to be carefull in the Houſe of God, which is the preſence Chamber of the King of Kings, to do nothing uncomely or unbeſeeming ſo great, and ſacred a Majeſty.

And as all things in the Church are to be done decently, or in a comely faſhion, ſo are they to be done orderly, for where diſorder is, there is tumult and confuſion, but where order is, there is diſcipline and peace, tis S. *Ambroſe* gloſſe upon the forecited Canon of the Apoſtle, *by vertue of which Canon the Apoſtle gives power and authority* to all Chriſtian Churches to make orders, to ordain rites, and ceremonies for the more decent, and orderly performance of Gods publike ſervice, and wills all who live under the Government of ſuch particular Churches obediently to conform themſelves to the orders of the Church wherein they live.

Firſt the former Rule or Canon preſcribed by the Apoſtle, is (ſaith *Pareus*) of very great importance, *Et univerſaliter ad eccleſiam pertinens*, *and doth univerſally concern all Chriſtian Churches thoroughout the world*, *decorum enim & ordinem eorum arbitrio reliquit*, *for it leaves all matters of outward order, and decency in the Church*, to the free diſpoſall of Church Governours. When the Apoſtle ſaith πάντα γινέσθω *Let all things be done*, *ritus externos in libertate noſtra ideo reliquit*, *ne putaremus cultum dei illis incluſum*, *he leaves the ordering of all externall or ceremonious rites in every particular*

Church

Church to their free power, and determination, least we should deeme them essentiall parts of Gods worship, and of absolute necessity to salvation, saith *Calvin*, in the judgement then both of *Calvin* and *Pareus* every Christian Church hath warrant from the forecited Apostolicall Canon to ordain * externall rites and ceremonies, and to make ecclesiasticall Lawes and Canons for the more decent and orderly performance of all religious duties in their publike assemblyes.

That their is such a power left to each Church, and to Church Governours it is evident, for if every man might do what he list, and serve God at what time, in what place, after what manner he pleased, or according to his own humour and fancy; what other can be the issue, and sequell of such licentious, and unrestrained liberty, but infinite distraction, and diforderly confusion in the Church: For the preventing of which, we must of necessity grant, if we will be reasonable, that each Christian Church hath power to make lawes, and to ordain *rites for decency and orders sake*, and to command, and force her children obedientely to observe them.

And their is not any reformed Church but is of this minde, they all with one consent hold this opinion, that it is not necessary ecclesiasticall rites, and ceremonies should be in all places alike, but that they may be divers in divers Countries and Churches, so that nothing be

* These things the Lord left to the liberty of every Church, partly because they are not of the substance of his worship, but adiuncts onely; partly because one form thereof cannot fit every Country, but must be varyed, and applyed to severall nations and times, as shall be found most convenient thus teacheth S. *Hierome*, *Ep.* 28. concluding with this saying *unaquaque provincia abundet in sensu suo*, thus S. *Augustine Ep.* 118. 86. 118. 119. and thus *Zanchius* (the great reformed Schoolman) *Tom.* 8. *loc.* 16. *de traditionibus ecclesiasticis. pag.* 821. *&c.*

ordained against Gods Word, that this is the judgement of our Church is plain from the 34. Article, that all reformed Churches are of the same judgement with ours, M. *Rogers* in his explication of that Article makes it manifest by particular instances.

And reflect your eyes back to the primitive times, and you shall finde that even in those dayes every particular Church was allowed to have those orders, and ceremonies, which she in her wisedome thought most fitting, and convenient. So we read that some Churches used to receive the Sacrament thrice, others twice a week, others onely upon the Lords day, some Churches gave the Eucharist in the morning, some at even *Aug. Epist*, 118. *ad Ian.* some Churches did dip the infant baptized thrice in the water, others but once onely as *Tertullian* witnesseth, *de Coron. milit. cap.* 3. all which Churches notwithstanding the diversity of these, or the like ceremonies, were the true Churches of God, and held Union and Communion one with another, *Dissonantia in his non sustulit consonantiam fidei*, they knew that although *the Kings daughter were all glorious within, yet her cloathing was wrought about with needle work of divers colours*, by which *needle work of divers colours*, S. *Augustine* understands the diversity

¶ *Sit una fides universæ, quæ ubique dilatatur, ecclesiæ tanquam intus in membris, etiam si ipsa fidei unitas quibusdam diversis observationibus celebratur, quibus nullo modo quod in side verum est, impeditur.*

Omnis enim pulchritudo filiæ Regis intrinsecus, illæ autem observationes quæ variæ celebrantur, in eius veste intelligantur, unde dicitur in fimbriis aureis circumamicta varietate, sed ea quoque vestis ita diversis celebrationibus varietur, ut non adversis contentionibus dilaceretur. Aug. Epist 86. ad casul.

of

of ceremonies in particular Churches, and if the judgement of one or two Churches must be hearkened unto, and may not be despised, or contradicted rashly: much more ought the judgement of all reformed Churches to be regarded.

Certainly for a few persons to call in question that which hath been held for a truth at all times in the true Churches of God, argues such singular persons to be singularly proud, and possessed with a spirit of contradiction.

I will conclude this point with the ¶ judgement and resolution of judicious *Calvin*, who in the fourth of his institutions, *Cap.* 10. § 30. resolves thus, *Dominus totam veræ justitiæ summam, &c. God saith he, hath in the Scripture evidently set down the whole sum of true righteousnesse, and all the essentiall parts of his worship, without omitting any thing necessary to salvation, and in these he is the onely Master to be hearkned unto: but as for outward Discipline it pleased him not to prescribe punctually, and in particular what we should follow forseeing that this dependeth upon the divers condition, and state of times, knowing very well that one form or fashion in these externals would not fit all ages, in this case therefore we are to have recourse unto the generall rules of order and decency, [quæ pro moribus unjuscujusque*

¶ This is not the doctrine of *Calvin* onely, but it is the constant doctrine of all Orthodoxe Divines and Churches both ancient and modern, that God hath sufficiently and perspicuously delivered the whole substance of his own proper worship, and all things necessary to mans salvation in the holy Scriptures; and that these things must evermore be unalterably the same in all Churches, but the circumstances and ceremonies of his publike worship, as of place, time, ornaments, gesture, &c he hath left to the wisedome of every nationall Church, to determine and make choice of, so that all things be done according to the Canon of Canons, delivered by S. *Paul*, 1 *Cor.* 14. 40.

gentis & ſeculi variè accommodari debent ad eccleſiæ ædificationem] which are diverſly to be accommodated according to the manners of ſeverall Nations and ages as ſhall be moſt for the behoof, and edification of the Church.

Now as particular Churches have full power, authority, and Commiſſion to make Eccleſiaſticall laws and conſtitutions, and to preſcribe Rites and Ceremonies for the more decent, and orderly performance of religious duties in their ſacred aſſemblies, by vertue of the former Apoſtolicall Canon, ſo by the regular preſcript of the ſame Canon, they that live under the government of ſuch Churches, are to conforme themſelves to the orders of the Church in which they live, and reſpectively with ready obedience to obſerve the ſame.

S. *Auſtin* [t] ſaith, That there is no rule of diſcipline ſo fit for a grave and prudent Chriſtian, to regulate his carriage by, then to do after that manner as he ſeeth the Church to do unto which it falleth out that he ſhall chance to come, and [r] that to whatſoever Church he cometh, he ought to obſerve the cuſtomes, or ceremonies which be there in uſe, if he will not give ſcandall unto others, nor receive ſcandall from others. [t] Provided alwayes, that the cuſtomes their uſed, be neither oppoſite to the faith, nor yet contrary to good

[t] *Diſciplina nulla eſt in his melior gravi prudentique Chriſtiano quam ut eo modo agat quo agere viderit eccleſiam ad quamcunque forte deventu. Auguſt. Epiſt 118. ad Caſulan.*

[r] *Tu ad quam forte eccleſiam veneris eius morem ſerva ſi cuiquam non vis eſſe ſcandalo nec quemquam tibi.*

Idem. Ibid. ſid ex art Ambroſii.

[t] *Quod neque contra fidem, neque contra bonos mores iniungitur, indifferenter eſt habendum, & pro eorum inter quos vivitur ſocietate ſervandum eſt. Idem. Ibid.*

manners:

manners: which counſell S. *Ambroſe* gave to *Monica* the mother of S. *Auguſtine*, to direct her how ſhe ought to behave her ſelf in the Church of God, and whoſoever he be that will not obſerve the decrees of Church Governours *in his de quibus nihil certi ſtatuit Scriptura*, in thoſe things concerning which the holy Ghoſt hath ſet down, no certainty in the Scripture, he offendeth God, who hath given power to his Church, to enjoyn the obſervation of ſuch ceremonies, which power were fruitleſſe, and to no purpoſe, if men might do what they liſt, contrary to the ceremoniall conſtitutions of the Church.

But is not this an abridgement of Chriſtian liberty, to reſtrain and limit the uſe of a thing indifferent? No certainly for to make the reſtraint of the outward man in matters indifferent, an impeachment of Chriſtian liberty, what is it elſe but even to bring Anabaptiſme, Anarchy, rebellion, popular parity, diſorder, and confuſion both into the Church, and State, and to diſſolve the bond of ſubjection, and obedience to lawfull authority.

Conſider (I pray you) wherein can the power and authority of ſuperiours properly conſiſt, and the duety, and obedience of inferiours be ſhewed towards them, if not in theſe indifferent, and arbitrary things, for things abſolutely

neceſſary

[y] *Hoc advertendum quod quædam sunt pura bona quædam pura mala, & in his nullam deberi hominibus obedientiam, quoniam nec illa omittenda sunt, etiam cum prohibentur, nec ista vel cum iubentur committenda inter hæc sunt media quædam quæ pro modo, loco, tempore vel persona & mala possunt esse & bona, & in his lex posita est obedientiæ, in his fas non est nostrum sensum sententiæ præscribere magistrorum, Bern. epist. 7.*

[x] *D. Sanderson.*

necessary, as precisely commanded of God, we are bound to do, whether humane authority require them or not, and things absolutely sinfull, as precisely, and determinately forbidden by God, we are bound not to do, whether humane authority forbid them or not: there are therefore none other things left, wherein to expresse properly the obedience due to superiour authority, but things in their own nature indifferent, and whosoever shall interpret the determination of Superiours in the use of things indifferent to be prejudiciall to Christian liberty, or under that colour shall exempt Inferiours from their obedience to such determinations, he is one of those (saith a learned Divine of our Church) of whom S. *Iude* speaks, that *dispiseth Government*, *Iude* 8. and he teacheth otherwise then Saint *Peter* did, who wils us *to submit our selves to every ordinance of man*, 1 *Pet.* 2. 13. and contrary also to the doctrine of S. *Paul*, who tels us that we must needs be subject, not onely for fear, but for conscience also, *Rom.* 13. 5.

"And what probable reason can any man "give, why a childe is bound to obey his Fa-"ther, or a servant his Master, when he limits "him in the use of a thing indifferent; and we "should not be bound to submit our selves to "our Superiors appointment in the like things, "when as it cannot be denyed, but Superiors "have the same authority, for the peaceable ordering

"ordering of the Church, and Common-
"wealth, that fathers, and maſters, have over
"there children, and ſervants, for the order-
"ing of their families. Surely but that the
"Scripture hath foretold there ſhall, and ever
"will be differences, ſidings, and partakings
"in the Church, 1 *Cor.* 11. 19. a man would
"wonder, how ever it ſhould ſink into the
"heads of ſober underſtanding men to deny
"either the power in Superiours to ordain, or
"the neceſſity of inferiours to obey the lawes
"and conſtitutions of the Church touching
"times, places, veſtments, geſtures, and other
"ceremoniall circumſtances, requiſite to the
"more decent orderly, and ſolemn perfor-
"mance of Gods publike worſhip and ſervice.

Our Church, I am ſure is of another judge-
ment, for it is the Tenet of our Church in the
thirtieth Canon, *That things of themſelves, and of
their own nature indifferent, do in a ſort alter their
natures, when they are commanded or forbidden by a
lawfull Magiſtrate.* And therein it teacheth right-
ly for in ſuch matters of a middle or indiffe-
rent nature, *nec juſſio, nec prohibitio principum aut
prælatorum eſt contemnenda, neither the Commande-
ment, nor prohibition of Princes or Prelates is to be
contemned* (ſaith S. *Bernard, Epiſt.*7.) *Sed quic-
quid vice dei præcipit homo, quem pro deo habemus,
tanquam deum audire debemus. But whatſoever in
things of this nature man commandeth, who is in the
place of God, we are bound to obey as God,* (ſaith the

ſame Father) *ipſum quem pro deo habemus, in his quæ apertè, non ſunt contra deum, audire debemus*, Gods vicegerents must be heard and obeyed in all things, that are not manifeſtly [y] contrary to the revealed Will of God. And ſuch a limitation in the uſe of things indifferent, brings no diminution to our Chriſtian freedome or liberty which is ſeated in the minde, or judgement, but if we will draw, and extend our liberty unto a freedome of actions, thinking that we may do what we liſt in things indifferent, without controul, or without any reverence, or regard, unto the Magiſtrates orders, or to the Churches decrees, our liberty in the end will prove a licentious diſturbance both of the Church and ſtate.

[y] *Nullius prohibitio valet obviare præceptis, nullius iuſſio præiudicare prohibitis. Bern. ubi ſupra.*

Thoſe men then go quite contrary to work, even to the fearfull purling of their own, and other mens conſciences, who uſe to argue in this manner. This I have no warrant to do, for where is it commanded? Whereas they ought rather to argue thus, this I have good warrant to do, for my Superiours command me to do it, and being no where expreſſely forbidden in the Word, I may lawfully, nay I muſt of neceſſity obey my Superiours in every thing they command, that is not repugnant to the Word of God: but it is not repugnant to the Word of God, to wear a Surpleſſe to ſigne the childe with the ſigne of the croſſe at the time of Baptiſme, according to the ancient uſe in Primitive and purer times, to kneel at the receiving

[z] Some miſlike our Churchtires because no where commanded in Scripture, be it ſo: no more are thoſe which they like: is the Cap, or Surpleſſe, no where commanded? no more is the night cap, or cloak, is kneeling, no where commanded at the receiving of the Communion? no more is ſitting or ſtanding, and ſo of the reſt; but where are any of theſe forbidden in the Scripture?

ceiving of the holy Communion, to ſtand up at the recitall of the Creed, or to uſe any other reverend Geſture preſcribed by the Church. If theſe be any where forbidden in the Scripture, let the places be ſhewn (as for farre fetcht, and fallible deductions, I value them not) let one text, or tittle of Gods Word be produced, where all theſe, or any ceremony appointed to be uſed in our Church, is forbidden, and I for my part will never uſe it, though I ſhould hazard the diſpleaſure of all my Superiours, by forbearing the uſe of it; but if it cannot be ſhewn, that theſe things are any where forbidden, the uſe of them is warrantable, and made lawfull by the Word of God, and being commanded by lawfull authority, I am bound to uſe them, becauſe God commands me to ſubmit to every ordinance of man, 1 *Pet.* 2. 13. and to obey my Superiours in things lawfull, *Heb.* 13. 17.

Neither will it help the Patrons of licentious libertiniſme a whit to ſay, that ſome of the forenamed ceremonies were ſuperſtitiouſly abuſed by the Papiſts: be it ſo, yet they cannot deny, but that they were uſed in the Church long before popery did bear ſway, and the abuſes mixt with them by the Romaniſts we affect not, we allow not, we defend not, but have purged them from their abuſe, and reſtored them to their Primitive uſe, and things abuſed, may be well uſed, and need not

to be clean aboliſhed, *Our worthy Anceſtors (ſaith S. Auſtin) took the Temples dedicated to Idols, and made them ſerve for holy Oratories, or houſes of prayers, they took the revenews which were devoted to the Gods of the Gentiles, and converted them to the maintenance of Gods Miniſters.* And that holy Father ſaw no Idolatriſme or incongruity in it, *Hoc de illis ſit, quod de ipſis hominibus cum ex ſacrilegis & impiis in veram religionem immutantur. The change of them from an impious to a pious uſe, was in his judgement, but like the change which is wrought in men, when of bad, they become good, of Sacrilegious, religious. Auguſt. epiſt.* 154. where he gathers out of *Deut.*7.25. that the gold, ſilver, and other rich ornaments of Idols may not be taken to mens private uſes, leaſt they ſhould ſeem to deſtroy the Idols for covetouſneſſe, not for piety: yet ſuch things may be converted to Gods ſervice, as wicked Idolatrous men may be converted to his ſervice, as the water of Fountains dedicated to falſe gods, may be uſed for Baptiſme, as Bels rung to the ſervice of Idols, may be rung and uſed to the true Gods ſervice; and this he further confirmeth by *Ioſhua*, his preſerving the Silver, Gold, veſſels of Braſſe, and Iron, uſefull for Gods ſervice, to be kept in Gods Treaſury, when all other things in the ſacking of *Iericho*, were accurſed and deſtroyed: and *Gideons* ſacrificing a Bullock unto God, and burning it with the wood of the grove dedicated to *Baal*, by Gods own appointment,

Ioſh.6.19.24.

pointment. *Iudges* 6.25.26. the ſacred Veſſels of the Temple had been fowly abuſed in *Babylon* by *Nabuchadnezzar*, and *Baltazar*, yet when *Cyrus* had given Commandement for the reſtoring of them again, *Zerubbabel* made no ſcruple to imploy them in there former holy uſes. The Magicians had abuſed the Starres, yet God made uſe of a Starre to conduct them unto Chriſt. the Athenians had abuſed the *Altar*, that was dedicated *to the unknown god*, and yet Saint *Paul* made uſe of an inſcription written upon that Altar, to preach unto them the God which they knew not. Shall we (with *Lycurgus*) pluck up the Vines, becauſe ſome will be drunk with Wine? or with *Cotta* in *Tully*, condemn reaſon, becauſe ſome have made uſe of it to pleade an ill cauſe? No, where *crimen non eſt in rebus, ſed in vitio utentis*, the fault is not in the thing, but in him that uſeth it, there we may apply it to a right uſe when we have removed the abuſe.

But were the impugners of our Church ceremonies put to it, they would finde it a very hard task to prove that any one individuall, or particular ceremony uſed in our Church, hath been at any time abuſed by the Papiſts. For thoſe Surpleſſes, and other veſtments which we wear, thoſe particular croſſings wherewith we ſigne Infants at the time of their Baptiſme, *in token that they ſhould not be aſhamed, to confeſſe the faith of Chriſt crucified, but manfully fight under his*

Banner, against the world, the flesh, and the Devil, and continue his faithfull souldiers, and servants, unto their lives end, were made long since popery was banished out of the Church, and so could not be superstitiously abused by papists, unlesse they abused them before they had a being, or were in *rerum natura*.

If any then take causeleſſe offence at the use of such *innocent ceremonies*, (as they are rightly styled by the reverend and learned Bishop of *Duresme*) it is an offence taken, not given, and he that taketh offence where none is given, must answer for it both as the giver, and as the taker; all that we can do, is to be sorry for it, that they should be offended without just cause, but we may not redeem the offence of private persons, by our disobedience to publike Governous, for the rule is certain, that where lawfull authority determineth our liberty, their the respect of private scandall ceaseth; and that restraint which proceedeth from speciall duety, is Superiour to that which proceedeth but from common charity, the duties which we owe to our Governours by way of justice, are more strictly obligatory, then those which we owe to private persons onely by way of charity, as I could prove by many convincing arguments, were it needfull.

a In his Book of the three Innocent Ceremonies.

For a close and upshot of this point, I wish from my heart that men now a dayes, had more of the Spirit of conformity, and obedience to the

the constitutions and commands of lawfull authority, and that they would respectively observe the prescribed orders, and ceremonies of the Church, according to the Churches prescription, which they may do without prejudice to their Christian liberty, without danger of idolatry, superstition, or giving any the least just occasion of scandall, and which they cannot refuse to do, but they must become guilty of disobedience, irregularity, and of non-conformity to the [b] ancient Church in the primitive and purer times, who used all or most of these ceremonies which we use, in the same manner that we use them, and shall we desert, and condemn Antiquity to please a few novelists, ill affected to the discipline of our Church, who under a pretence *of hating Idols, perswade men to commit sacrilege*, to rob God of his due service, and the Church [c] of her patrimony which cannot safely be alienated or applyed to any other use then that, for which it was principally intended, as I undertook to shew in the third place:

[b] Our ceremonies make the very outward face of our Church, as like as may be, to the most ancient, and purest Churches which yeelded so many thousand Martyrs, for the testimony of the truth, in their times, *Iust. Apol.*

[c] Malach 3 8, Will a man rob God? yet ye have robbed me, but ye say wherein have we robbed thee? in tithes and offerings.

III. It is well known, and confessed that the state of the Clergy, in every good Common-wealth hath had its lot, and portion not onely spirituall in the Lord, but also temporall in the Common-wealth, being a state of men, as of the best desert, if they do their duties: so not to be fed by the Aire, as the Cameleons are, but by the fruits, and increase which proceed from

from the earth, and other tithes, and offerings, and therefore they have had allotted them by the law of nature, as *Melchiſedech* had *Gen.* 14. 20. by the law of *Moſes*, as the Prieſts had, *Levit.* 27. 32. *Numb.* 18. 21. *Deut.* 26. 12, 13. by the allowance of our Saviour Chriſt, *hæc oportet fieri*, you ought to give tithes, even of the hearbs that grow in Gardens, *Matth.* 23. 23. and by civill and provinciall lawes in Chriſtianity, have they had allotted them, not onely the tithes of the fruit of the earth, becauſe they have bellies to be fed, and backs to be cloathed, and families to be maintained: but they had there Cities and there Lands belonging to them amongſt the Jewes, and alſo their parts in the ſacrifices and offerings, and amongſt Chriſtians there demaines temporalties, and ſpeciall priviledges: yea they had their ſpeciall priviledges amongſt the heathen, for when *Ioſeph* bought all the land of the Subjects in *Egypt*, the Prieſts land was not ſold, *Gen.* 47. 28. that became not *Pharaohs*.

And were not men deeply infected with a ſpice of [d] infidelity, they would not touch, or meddle with that portion which is allotted to God and his Miniſters, they would not turn that to private uſes, which belongeth to the Church or Churchmen, they would not deſire to reap that which they never ſowed, nor

[d] *Plato* ſaith, that the Sacrilegious hold one of theſe three things, either that God is not, or that he regardeth not the things done by men, or that he will be eaſily reconciled to them that ſacrilegiouſly rob him, *Lib.* 10. *de legibus.*

take

take away that which they never gave, they would not make the Monuments of their forefathers liberalities, the eternall teſtimonies of their ſacrilegious robberies; it is a leſſon ſet down in the rules of the law, *quod ſemel deo dicatum, non eſt ad uſus humanos ulterius tranſferendum*, that which hath been once dedicated unto God, is not any more to be tranſferred to the uſes of men, *& quæ rectè data ſunt eripi non licet*, and that things well given muſt not be taken back, or be employed to civill, or prophane uſes.

Calvin in an Epiſtle of his to that moſt Reverend Father *Cranmer* Archbiſhop of *Canterbury* complaineth, *Quod prædæ expoſiti ſunt eccleſiæ reditus*, that the Church revenews were made a prey, and he calls it *malum ſane intollerabile*, an evill or miſchief intollerable no way to be endured. *Bentius* in an Epiſtle prefixed before his Homilies on the Acts ſaith, that not onely Antichriſt by his impiety, and the Turk by his cruelty, threaten the deſtruction of the Church, but thoſe alſo, ſaith he, ſeek the utter ſubverſion thereof, *qui occupationibus, & direptionibus facultatum eccleſiaſticarum, adoleſcentes à ſtudio ſacrarum literarum deterrent*, who by invading and ſpoiling the Churches poſſeſſions, do deterre young Students from the ſtudy of Divinity: for although ſaith he, the Church of Chriſt being built upon a rock, doth not abſolutely need the aide of externall riches, *tamen hiqui facultates eccleſiaſticas deripiunt, & in privatum ſuum uſum tranſferunt, depræda tionibus*

ſuis id efficiunt, quo pauciores ſacris literis operam dent, & ad obeunda publica munera erudiantur, profectò eccleſiam dei quantum in ipſis eſt, evertunt, & devaſtant, yet foraſmuch as they who ſpoil the Church of her poſſeſſions, and put them to their private uſe, do by there ſpoil, and robbery, bring matters ſo to paſſe, that fewer will addict themſelves to the ſtudy of Divinity, or be trained up to the publick functions thereof, as much as in them lye, they overthrow, and lay waſte the Church of Chriſt, and this he ſtiles (*non ferendam barbariem*) a Barbariſm not to be ſuffered.

Gualter on the 21. of S. *Lukes* Goſpel ſpeaking of the poor Widdows two mites caſt into the Treaſury, and our Saviours preferring them before the greater gifts of the richer ſort, *Foraſmuch*, (ſaith he) *as Chriſt is wont to behold ſuch things, we muſt remember that he alſo ſeeth them* [*qui opes eccleſiaſticas ſacrilega manu ad ſe rapiunt*] *who with ſacrilegious hands, take the Church goods unto themſelves* [*grave illorum ſcelus, & omni deteſtatione dignum ſacrilegium eſt, opes illas in uſum alienum convertere, ſive id publicè fiat, ſive privatim*] *hainous is there offence, and a ſacrilege by all means to be deteſted, to convert thoſe poſſeſſions to any other uſe whether publike or private*, and yet not onely in the papacy, ſaith he, but even by ſome of them [*qui Evangelii nomine gloriantur, & religionis reformatæ ſectatores videri volunt, impudentiſſimè theſauri ſacri diſtrahuntur.*] *Who glory in the name of the Goſpel, and would ſeem the moſt ſincere profeſſors of the reformed religion, the holy Treaſures of the Church, are*

moſt

moſt impudently waſted, ſome ſnatching part to their own private uſe, ſome caſting all that is left into the publike treaſury, or exchequer: whence it will in time come to paſſe [*ut Scholæ frigeant, doctiſſimi quique dilabantur*] *that Schooles will every where be contemned, and learned men decay by degrees, and ſlide away inſenſibly like water.* Mr *Knox* in a Letter which he wrote to his brethren of the Miniſtery in *Scotland* a little before his death amongſt other things, *chargeth and commandeth them with uprightneſſe, and ſtrength in God, to gainſtand the mercileſſe devourers of the Churches Patrimony, if men will ſpoil,* ſaith he, *let them do it to their own perill and condemnation, but communicate you not with their ſinnes, of whatſoever eſtate they be, neither by conſent, nor yet by ſilence; but by publike proteſtation make this known unto the world, that you are innocent of ſuch robbery; which will ere it be long, provok Gods vengeance upon the committers thereof. God give you wiſedome and courage in ſo juſt a cauſe,* thus he; yet now adayes men take what they can from the Church, but give little or nothing to the Church.

* The Copy of the Letter is in B. *Cowers* defence, or decalogy againſt Mr *Hames*, Paralogy, *pag.* 66.

Holy *David*, when he ſate in his houſe, *and had reſt round about from all his enemies*, did adviſe to build Gods houſe, 1 *Sam.*7. his peace bred in him piety, his reſt religion, and the zeal of Gods houſe, *had eaten him up:* but the peace of many hath bred in them policy, and their zeal (might they have their will) would eat up Gods houſe, while they hunger not ſo much for the

good, as the goods of the Church, and deal with the Lords Ambaſſadors, as *Hanun* did with *Davids*, curtailing their livings, as he did their Garments; or as *Dioniſius* did with *Eſculapius*, who took from him his golden glittering robe, as too heavy for ſummer, and too cold for winter, and beſtowed on him a courſer garment; they are very skilfull in the ablative, but ignorant in the Dative, Arithmiticians onely in ſubſtraction from God, to make up an addition to themſelves, and their eſtates.

Go to the Iles of *Chittim*, and behold, enquire of the nations round about *Ier.2.9.* if any ſuch things be done amongſt Turks and Pagans to their gods: what Temples or religious places once dedicated, do they deface, or expoſe to contempt, ruine, or decay? or who of them ever robbed their Churches, or religious houſes ſacrilegiouſly of their revenews and patrimony?

Let men think what they will, but aſſuredly the Lords portion will be to thoſe who unjuſtly poſſeſſe it, and to their eſtates, as that worm which was at the root of *Ionahs* goard, that cauſed a ſpeedy fading, and finall decay thereof; like *Achans* execrable thing, which proved the ruine of him and his whole family, as the Ark to the Philiſtimes, which never ceaſed to plague them till it was ſent back to to the right owners, as *aurum Tholoſſanum*, the gold of *Toloſe* which impoveriſhed all thoſe and

and their families that had any of it, as the coal ſtola from the Altar by the Eagle, which ſet a fire of her whole neſt: or like the curſed water to the guilty woman, though it may cauſe a ſwelling of their rents at the firſt, yet it will bring upon them and their eſtates, a conſumption at the laſt; for whatſoever was mortified, and bequeathed to the [f] uſe of God, and his Church, it had a curſe or imprecation ſet upon it, that any who ſhould take it away, or alienate it to another uſe, might be Anathema, and his account without mercy at the dreadfull day of judgement, when he ſhall come to receive his doome from the hand of the judge both of Heaven and Earth, to whoſe ſervice the ſame was principally dedicated.

[f] So ran the diſpoſitive form in all grants, *Deo & eccleſiæ.*

Dioniſius having ſpoiled the Temple of *Proſerpina* at *Locris*, of *Jupiter* at *Peloponeſus*, of *Eſculapius* at *Epidaurus*; becauſe *Proſerpina* drowned him not as he ſailed to *Syracuſe*, nor *Iupiter* ſtruck him in peeces with his Thunderbolt, nor *Eſculapius* made an end of him by ſome miſerable conſumption, both he himſelf, and ſome others accounted ſuch his ſacriledge to be juſt, and lawfull: ſo ſome becauſe they thrive a while, and proſper with thoſe ſpoiles which have been taken from the Church, they think God approves and allows ſuch a ſacrilegious act; and will never call them to a reckoning for it, but they ſhall finde that curſe to take hold of them, and their families which the

Prophet *Habakkuk* pronounced against *Nabuchadnezzar* who enriched himself with the spoils of the East, *Væ accumulanti non sua, woe to him that coveteth an evill covetousnesse to his own house, Habuc. 2. 9. Thesauros quos devorarunt, evoment, they shall one day be forced, as Iob saith, to vomit up those Treasures which they have unjustly devoured,* κερδος πονερον, their wicked gain (according to the Greek Proverb) shall bring a rod at the back of it, to whip them with. It is an old rule *voluntas sola quoad ecclesiam punitur, that a Sacrilegious intent shall not escape without punishment,* and how the action of sacrilege hath been punished, what story yeilds not an instance? what heathen but took notice of it?

Novimus multa regna, & Reges eorum propterea cecidisse, quia ecclesias spoliaverunt, resque eorum vastaverunt, alienarunt, diripuerunt, we have known saith *Charles* the great, many Kings and Kingdomes brought to speedy ruine and destruction, because they spoyled Churches, and laid waste, alienated, and made a prey of their revenews. *Virgil* notes that the Grecians offered violence to the Temple of *Pallas*.

Corripuere sacram effigiem, and inferres thereupon,

Ex illo fluere & retro sublapsa referri
Spes Danaum.

That they never prospered, but had ill successe ever: when *Baltazar* abused to prophane uses the sacred Bowls of the Temple, then appeared

peared the writing upon the wall, which shewed that his dayes were numbred, and that his Kingdome was cut of from him and his posterity for ever, *Dan.* 5. *Antiochus* dyed miserably, and confessed at his death, his sinne of sacrilege, how that he had taken vessels of gold and silver from the Temple of *Ierusalem*, 1 *Mac.* 6. *Heliodorus* being sent by King *Seleucus* to spoil the Temple of *Ierusalem*, of the treasury that was laid up there, as he was about to take it away, suddenly two young men appear before him, notable in strength, excellent in beauty, comely in apparell, who scourged him continually and gave him many sore strips, so that he fell on the ground, 2 *Mac.* 3. 26, 27. and lay speechlesse, without all hope of life, *Vers.* 29. till by the prayer of *Onias* the high Priest, he was restored to health, *Vers.* 33. and he returning to the King, when the King asked him who might be a fit man to be sent yet once again to *Ierusalem* for the same purpose, *Vers.* 37. he answered, if thou hast any enemy or traytor, send him thither, and thou shalt receive him well scourged, if he escape with his life, *Vers.* 38. for in that place there is no doubt, a speciall power of God which defendeth it, and beateth, and destroyeth them that come to hurt it. *Vers.* 39. After *Iulian* had robbed the Churches of their plate in scoffing manner, saying, *Ecce quam pretiosis vasis ministratur Mariæ filio*, *are these fit vessels or cups for the Sonne of Mary*

to

to be ſerved with? he was ſuddenly wounded to death with an Arrow (as [a] *Theodoret* thinketh) ſhot from Heaven. *Pompey* noted by *Tully*, and *Livy* for one of the moſt fortunate men in the world, till he entred into the Temple at *Ieruſalem*, and offered wrong to it, then continually after he had unhappy ſucceſſe, and dyed miſerably, when the Vandals came with a puiſſant army againſt *Gabinius*, (as *Eutropius* relates the ſtory) the Duke ſent ſome of his Captains diſguiſed to ſee whether the Vandals reverenced the Temples of the Chriſtians, or ſpoiled them, if they ſpoyl, or violate them (ſaith he) the God whom the Chriſtians worſhip, who they ſay is a powerfull God, will not ſpare them that ſpoil his houſes, and ſo it came to paſſe; for the Vandals marching forward inriched with the ſpoil, and goods of the Church were vanquiſhed in battell, ſlain, and put to divers torments.

[a] *Theod. eccleſ. hiſt. lib. 3. c. 11.*

And that I be not infinite in examples we ſee by daily experience, that of goods ſacrilegiouſly gotten, *perpetuus nulli datur uſus, no man poſſeſſeth them long*, but they paſſe from man to man, from heir to heir, from family to family, as the Ark did from *Aſhdod* to *Gath*, from *Gath* to *Ekron*, and could finde no place to reſt in among the Philiſtines, but troubled them whereſoever it came, till they returned it again to its proper place, 1 *Sam.* 5.

If any be offended with this my diſcourſe, I muſt

I muſt anſwer for my ſelf, as *Tertullian* did in another caſe, *conditio præſentium temporum provocat hanc admonitionem noſtram*, the condition of the preſent times do provoke, and in a manner embolden me to offer unto the view of thoſe, who pleaſe to read it, this my admonitory information, that had its conception, and birth, was begun, and finiſhed in a very few dayes ſpace, which I now intimate, not thereby to aſſume any glory to my ſelf, but by way of excuſe or apology, if I have not performed anſwerably to the goodneſſe of the cauſe, in defence of which it had been fit, I ſhould have uſed more mature deliberation, leaſt truth it ſelf ſuffer by this my over haſty indiſcretion.

But when I had waited long to ſee whether the ancient and men of ablerparts would ſpeak, and continually heard many mouthes open to defame the ſervice, and ceremonies of our Church, and few, or none open to defend them from thoſe fowle unjuſt aſperſions, which are in many libellous Pamphlets caſt upon them,

Vexatus toties Rauci Theſeide Codri
—Quis tam ferreus ut teneat ſe?

Rather then ſo good a cauſe ſhould want an advocate to plead for it, or that our Church ſhould not be juſtified of ſome (though one of the meaneſt) of her children; I have preſumed to publiſh in a very homely dreſſe, ſuch as it is, this my defence, and vindication of the Service, Ceremonies, and ſetled Patrimony

of our Church, which craves audience againſt thoſe, *quibus quieta movere magna eſt merces*, who love to fiſh in troubled waters, and hold the diſturbance of the Churches peace, a ſufficient hire to ſet them on work, making it πόνον their whole endeavour, their ſpeciall ſtudy, night and day, to keep a faction on foot to maintain oppoſition and ſidings. And that late reverend Biſhop of *Wincheſter*, Doctor *Andrewes* hath told us the true reaſon why ſuch men love to be contentious, & why, ſaith he, *It is the way to be ſomebody, in times of peace what reckoning is there of Wat Tyler or Iack Straw? Make a ſedition, and they will bear a brain with the beſt.*

Primianus and *Maximianus* were the heads of the two factions of the Donatiſts in S. *Auſtins* time, he ſaith, it was well for them that factions fell out, elſe *Primianus* might have been *Poſtremianus*, and *Maximianus* might have been *Minimianus* well enough, but in a faction either of them was a jolly fellow, head, and leader of a party, and this tickling deſire of vainglory, to be magnified up, and down in the mouthes of the people for the head of a faction, will make men contentious, and they will take order that we ſhall never want, needleſſe contentions, and quarrellſome brawls, both in the Church, and State, if they be not timely prevented and ſuppreſſed.

But ſith there can come nothing of contention, but the mutuall waſte of the parties contending

tending, till a common enemy dance in the ashes of them both, I do wish heartily that the grave advice which *Constantine* gave for reuniting his divided Clergy, may at the length so farre prevail with us, who professe our selves to be the sonnes of the same Church, that things of small moment never disioyn us, whom one God, one Lord, one faith, one baptisme, bands of so great force, have lincked together; and that we would bear such respective love to our Mother, this Church of *England*, (which hath nurtured us in the truth, and from our infancy hath tendred all good means, that we being taught in the Word, may now many of us teach others) as not upon needlesse, and triviall occasions to disquiet her peace.

Divide & impera. Matth. 12. 25. A Kingdome divided, &c.

It cannot be denyed, but that some unto whom the execution of the Ecclesiasticall Laws belong, have been much faulty, and through want of either of care or conscience, have suffered many irregular abuses and corruptions, to creep into their Courts: but these are personall faults, of which I am no Patron, the best defence of them is speedy redresse, and amendment: that which I defend, is that all personall adventitious abuses being severed, and set apart, there is not in the form of our Church politie, nor in our Liturgy, nor in the ceremonies of our Church any thing, which hath not in some sort warrant from Divine authority, or Primitive antiquity; and

which hath not been allowed, approved, and alſo juſtified by the glorious Martyrs, and beſt learned Divines of our Church againſt the cavilling exceptions of gainſayers.

Wherefore I wiſh once again from my heart that the ceremonies, and eſpecially the ſervice Book of our Church might be continued without any, or with as little alteration as may be, for the reaſons given by thoſe of our Engliſh Church at *Strausburgh*, to them of *Franckford*, why they ſhould continue the Book of Prayer they had: 1. Becauſe they that ſhould alter it, might be thought to condemn the chief Authors of it, who ſuffered as Martyrs. 2. Becauſe it might give occaſion to the adverſary, to accuſe our doctrine of imperfection, and mutability, and to upbraid us, (as uſually they do) that we have onely *menſtruam fidem*, a changeable faith. 3. Becauſe it might move the godly, to doubt of that truth whereof before they were well perſwaded.

It is an old received rule that *omnis mutatio eſt periculoſa, all change of things ſetled is dangerous: nam mutatio conſuetudinis etiam quæ adjuvat utilitate, perturbat novitate, for the very change ſaith S. Auguſtine of ſetled cuſtomes, though it may ſeem to help with ſome commodity, yet will it do more hurt with the novelty.* Which occaſioned the Locrines to decree that whoſoever would bring in a new law amongſt them, ſhould come and declare it to the aſſembly with an halter about his neck, that

that if it were not approved good for the Common-wealth, he might presently be hanged for his desire of innovation: and because many dangerous inconveniencies do commonly follow upon the alteration of things setled. Our late wise *Salomon*, and gracious Soveraign K. *Iames* (in his proclamation prefixed before the Book of Common prayers) *admonished all men, that hereafter they should not expect, or attempt any further alteration in the common and publike form of Gods Service from that, which was then established; for (saith his sacred Majesty) neither will we give way to any to presume, that our own judgement having determined in a matter of such weight shall be swayed to alteration by the frivolous suggestion of any light spirit, neither are we ignorant of the inconveniences that do arise in Government, by admitting innovation in things once setled by mature deliberation; and how necessary it is to use constancy in upholding publike determinations of states: for such is the unquietnesse, and unstedfastnesse of some dispositions affecting every yeer new formes of things, as if they should be followed in their unconstancy, would make all actions of state ridiculous, and contemptible; whereas the stedfast maintaining of things by good advice established, is the weal of all Common-wealths.*

Let no fancy then about ceremonies, no blinde affection to any forraign Church discipline, no itch of innovation, no singular conceit of pride, no humorous contrariety alienate your mindes from the publike service and ceremonies

monies of our Church by law eſtabliſht. Do not, with the Phariſees, ſtrain at a gnat, and ſwallow a Camell, ſtumble at a lawfull ceremony, and foſter a lawleſſe ſchiſme; but let it be your onely ſtrife to flye all needleſſe ſtrife and contention about ſuch things, and in your daily prayers, pray for the peace of *Ieruſalem*, bowing your knees, lifting up your eyes, hands, and hearts unto the God of peace, that he would at the length ſettle a firm peace in his Church: never was there more need of this prayer, then in this fearfull combuſtion, and confuſion of the Chriſtian world, wherein there is nothing almoſt heard of, but fraction, and faction, ſchiſme, and ſeparation; nothing but warres and rumours of warres, Chriſtian againſt Chriſtian, Church againſt Church, Nation againſt Nation, Kingdome againſt Kingdome, as if thoſe laſt perillous times were come upon us which our Saviour ſpoke of, *Matth.* 24. therefore *Pacem ſpiremus & ſuſpiremus coram domino, let us breath out prayers, and ſighes for peace before the Lord*, and eſpecially at this time we ſhould poure out our devoute, fervent prayers to Almighty God for the repreſentative body, the great Councell of this Kingdome now aſſembled in the high Court of Parliament, moſt humbly beſeeching him, ſo to ſteer all their conſultations, that by a joynt unanimous conſent they may decree onely thoſe things, as ſhall make moſt to his glory,

Matth. 23. 24.

glory, to the advancement of truth, and piety, to the joy and contentation of His Majesty, to the peace, welfare, and safety both of the Church, and State, carefully avoiding all extreams, without turning aside either to the right hand or the left, which God in mercy grant, &c.

* * *

ERRATA.

PAg. 5. Lin. 12. for Quinti hunc, read Quintilianc, pag. 28. l. 17. for purling, read pusling. pag 25. lin. 18. Bentius, read Brentius.

FINIS.